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1870

Oxford Baptist Association.

MINUTES OF THE FIRST SESSION.

According to previous arrangement the below named unassociated churches met by their delegates in convention with the Yocona church, on Friday before the 5th Sabbath in October 1870, for the purpose of organizing a new Association, and after preaching by Elder W. Dupuy, on motion of Elder N. T. Byers, Elder W. Dupuy, was called to act as Chairman and Brother W. H. Carothers Secretary. Read the letters and enrolled the names of delegates as follows:

CLEAR CREEK—R. G. Hewlett, W. S. Bunch, A. Humphries, D. J. Burgess.
PLEASANT GROVE—J. N. Acker, B. R. Tidwell W. M. Hair.
EUREKA—S. R. Lamb.
BETHANY—J. J. Sawyer, N. T. Byers, H. E. Draper.
GOOD HOPE—A. W. Middleton, John Y. Middleton.
BLACK JACK—J. J. Wooten.
WATER VALLEY—W. Dupuy, B. H. Collins, A. R. Hill.
BYNUM'S CREEK—George Denham, R. Fowler, J. Mills, J. P. Rodgers.
OXFORD—R. H. Whitehead, W. H. Carothers, A. J. Quinche.
MOUNT GILLEAD—R. Holmes, J. Mathews
YELLOW LEAF—J. Humphries, John Ferguson, J. M. Gouch.
ANTIOCH—S. D. Johns, J. S. Collins, Sam'l Eddins.
YOCONA—J. F. Moore, T. R. Williams, Joseph Wilson, J. W. Stokes.

The Committee appointed to draft a Constitution, Rules of Decorum and Articles of Faith, reported, pending the adoption of the same, the convention adjourned until to-morrow morning 9 o'clock. Prayer by the Chairman.

Met according to adjournment—prayer by Bro. A. J. Quinche. Resumed the consideration of the adoption of the Constitution, Rules of Decorum and Articles of Faith, which with some amendments, were unanimously adopted. Elder R. G. Hewlett, moved that this convention now adjourn and resolve itself into an Association and elect a Moderator, Clerk and Treasurer.

Elder W. Dupuy, was chosen Moderator, Bro. W. H. Carothers Clerk, Bro. Jesse Humphries Treasurer. Appointed R. G. Hewlett A. J. Quinche, a committee to arrange the business for the Association who reported the following:

1st Call for Petitionary Letters. 2, Receive corresponding messenge[illegible]. 3rd Read reports of messengers to corresponding bodies. 4th pro[illegible] messengers to corresponding bodies. 5th M[illegible]neous fail[illegible] 6th Appoint a Finace c[illegible]mittee. 7[illegible] the Executive Board. 8[illegible]ist Exe[illegible]

point committee to write a corresponding Letter. 10th Receive the reports of standing committees. 11th Receive Treasurer's report. 12th Receive report of Finance committee. 13th Appoint standing committees. 14th Receive the report of committee on correspondence. 15th Appoint delegates to the State and Southern Baptist Conventions. 16th Appoint the place for the next Associational meeting. 17th Appoint a Brother to preach the Introductory Sermon. 18th Receive resolutions. 19th Call and correct the roll. 20th Call for the reading and correction of the minutes.

Appointed the following committees:
On standing order of business, T. R. Williams, D. J. Burgess.
On religious exercises, Pastor and Deacons of Yocona church.
Called for petitionary letters, none presented.
Called for correspodence, none presented.

Invited ministering brethern present, who are not members of our body, to seats with us. Elder J. G. Hall, from the Yalobusha and Elder H. L. Findley, from the Chickasaw Associations accepted the invitation. Appointed B. H. Collins and B. R. Tidwell, a committee on Finance.

The committee on religious exercises, reported Elder J. G. Hall, to preach on Sabbath at 11 o'clock A. M.

Appointed our next meeting with the Oxford church, on Thursday before the first Sabbath in October, 1871, and Elder R. G. Hewlett, to preach the Introductory Sermon.

Appointed R. H. Whitehead and J. N. Acker, a committee to nominate religious bodies with whom we will correspond, who reported the following: The Chickasaw, Cold Water, Yalobusha, Tippah, Zion and Big Hatchie Associations, Southern Baptist and Baptist State Conventions. Appointed R. G. Hewlett, W. H. Carothers, R. H. Whitehead, W. Dupuy, J. F. Moore, N. T. Byers, A. J. Quinche, A. W. Middleton and J. N. Acker as delegates to the Southern Baptist and Baptist State Conventions.

Appointed John Ferguson, T. R. Williams, J. J. Sawyer and R. G. Hewlett as messengers to the Chickasaw Association. To the Tippah Association, R. G. Hewlett, W. S. Bunch, N. T. Byers, R. H. Whitehead and J. F. Moore. Zion Association, N. T. Byers, A. W. Middleton and John Ferguson. Big Hatchie Association, J. J. Sawyer, J. F. Moore, W. H. Carothers, R. H. Whitehead, R. G. Hewlett, B. H Collins, W. S. Bunch, T. R. Williams.

Appointed the following standing committees:
Domestic Missions, J. F. Moore; A. W. Middleton.
Foreign Missions, R. G. Hewlett, and J. N. Acker.
Sabbath Schools, A. J. Quinche and John McMillan.
Publications, J. J. Sawyer, J. S. Collins.
Ministerial Education, R. H. Whitehead, and N. T. Byers.
Appointed an Executive Board as follows:

From Clear Creek church, R. G. Hewlett; Pleasant Grove, B. Tiddwell; Good Hope, Joab Payne; Eureka, B. H. Lamb; Beth- H. P. Draper; Black Jack, J. J. Wooten; Water Valley, W. Creek, R. F. [illegible]ler; Oxford, W. H. Caro[illegible]

Mount Gilead, S. Hale; Yellow Leaf, Jesse Humphries; Antioch, J. S. Collins; Yocona, J. F. Moore.

On motion adjourned for one hour—prayer by R. H. Whitehead.

Met according to adjournment—prayer by H. L. Finley. The committee appointed to write a letter of correspondence, offered the following which was adopted:

THE OXFORD BAPTIST ASSOCIATION.

TO CORRESPONDING BODIES.

DEAR BRETHREN:

We take pleasure in the begining of our Associational career, in addressing you this epistle of love, hoping it may be your desire to open a correspondence with us and that we may have fraternal communication with each other, as we labor in the great work of promoting the kingdom of our Redeemer.

We met according to an appointment of a preliminary convention which met at Good Hope church Panola county, with the Yocona Baptist church, on Friday before the fifth Sabbath in October 1870. When in convention, we were organized into an Association, under the name of the Oxford Baptist Association. Our Association begins with thirteen churches, with an aggregate of 953 members, and comprises for the most part, the territory formerly occupied by the Panola Association.

We adopted the New Hampshire Confession of Faith, with some alterations, as ours. We have sent corresponding messengers to your Bodies, whose names will appear upon our minutes, whom we hope you will receive and who will communicate any additional information you may wish in regard to us.

We beg to conclude our letter with the hope you will pray that we may have the blessings of God upon our efforts in promoting the charitable and christian purposes of our union.

The following resolutions were adoped, to wit:

Resolved, That this Association advise the churches within her bounds to raise a fund for the benefit of superannuated ministers, and send it as soon as convenient to the Executive Board, whose duty it shall be to appropriate it where it is most needed.

Resolved, That this Association recommend to the patronage of its members, THE HOME AND FOREIGN JOURNAL, the CHILD'S DELIGHT, and the BAPTIST.

Resolved, That the thanks of this body be tendered to the church at Yocona and citizens of the community, for the kind hospitality with which they have been received and entertained by them during the session of the Association.

The following pledges were made for the support of Domestic Missions within the bounds of our Association:

CLEAR CREEK CHURCH	$50.00	YELLOW LEAF	$15,00
PLEASANT GROVE	5.00	ANTIOCH	20.00
GOOD HOPE	25.00	YOCONA	25.00
EUREKA	5.00	R. G HEWLETT	10.00
BETHANY	12 00	T. R. WILLIAMS	10 00
BLACK JACK	5 00	H. E. DRAPER	5.00
WATER VALLEY	30.00	W. S. BUNCH	5.00
BYNUM'S CREEK	10.00	D. J. BURGESS	5.00
OXFORD	25.00	MRS. SARAH BURT	5.00
MOUNT GILEAD	25.00		

Proposition to amend article 11th of our constitution by adding, That the Moderator shall appoint five additional members living near some church. The Clerk was instructed to have as many copies of the minutes printed as the funds in hand for that purpose will procure, and that the names of delegates appointed to this body who failed to attend, shall not appe[illegible] ur minutes.

A collection was taken up for the benefit of the Orphans Home amounting to about $30.

The committee on Finance reported $43.70, received to pay for the printing of the minutes.

The Associatiod then adjourned to meet at the time and place above designated. A hymn was sung and the parting hand extended to each other.

W. DUPUY, Moderator.

W. H. CAROTHERS, Secretary.

CONSTITUTION.

ARTICLE, 1. This Association shall be called the Oxford Baptist Association, which shall meet annually. The object of this union shall be to cultivate fraternal intercourse, and love, between the churches composing this body, and to unite their efforts in the great work of advancing the Redeemer's Kingdom. In the prosecution of these objects, the dissemination of the gospel, by missionary operations both at home and abroad, shall receive their encouragement, fostering care and support. It shall, also, be the aim of this Association to promote the cause of Sabbath Schools; also, the interests of general education and more especially, the education of the ministry. All christian and charitable enterprises shall receive their encouragement, among which the support of superannuated and worn out ministers will receive especial attention.

ART. 2. Each Church belonging to this Association, shall be entitled to to three Reprentatives, until the number reaches fifty, and one delegate for every additional fifty, provided in no case, any church shall have more than five delegates.

ART. 3. The delegates present representing churches, shall at the opening of the session, present their letters of correspondence which must state their appointment, together with the number of members in fellowship, the number baptized, received by letter, restored, dismissed by letter, excluded, aud died during the year.

ART. 4. Any church of this Association, failing to represent herself at one meeting, will be expected to state the reason thereof, at the next meeting; and if any church thus fail at two successive meetings, the Association may consider her dropped from her number, or may appoint a committee to enquire into the cause of such failure.

ART. 5. Other Churches approving our Articles of Faith, and desiring to live, and act in fellowship with us, may be admitted into this Body, by signifying their approval, and desire by delegates and letters.

ART. 6. This Association shall have a Moderator, Clerk and Treasurer, who shall be chosen by ballot at each annual meeting, as soon as the letters from the churches are read and the names of the delegates enrolled. A majority of votes cast, being necessary to election.

ART. 7. Membership in this Association shall be essential to eligibility to any office within the Body.

ART. 8. The same individual shall not be chosen Moderator more than three [illegible] in succession.

Art. 9. This Association shall have no power to adopt rules, or institute proceedings, that shall infringe upon the independence or rights of churches; but it may when requested by a church in its letter of correspondence, and not otherwise, give advice to such Body; and it may separate from such churches as are known to walk disorderily.

Art. 10. This Association may correspond by letter and messengers, with other representative bodies of the Baptist denomination.

Art. 11. This Association shall at its Annual Meetings appoint an Executive Board, composed of as many members as there shall be churches represented, any five of whom shall constitute a quorum. Each church shall have the privilege of nominating its own member of the Board.—Said Board shall elect its own officers and shall have power to transact the business of the Association, when not in session, and for this purpose shall meet as often as its Chairman shall deem necessary. An annual Report of the proceedings of the Board shall be made to the Association.

Art. 12 This Constitution may be altered or amended at any regular meeting, by a majority of two-thirds of the members present, provided the proposition for change be made at the previous meeting.

RULES OF DECORUM.

Article 1. The Association shall be opened and closed by prayer.

Art. 2. The Moderator shall be considered judge of order; and shall have discretionary right to call to order at any time.

Art. 3. Any member not satisfied with his decision, may appeal to the Association the same day, but at no other time.

Art. 4. The Moderator shall have the same privilege of speech, as any other member of the Body, provided he call some brother to the chair; but shall not be permitted to vote, except in case of a tie.

Art. 5. Every motion made in order, and seconded, after sufficient time for discussion, shall be, by the Moderator, put to the vote of the Association, a majority of whom, shall govern, and the decision shall be publicly announced by the Moderator.

Art. 6. But one member shall speak at a time, who shall rise to his feet, and address the Moderator, and the Moderator when addressed by a member for permission to speak, shall signify the same, by naming the person or otherwise.

Art. 7. Every member in addressing this Body, must confine his remarks to the subject under discussion, and no member shall be interrupted while speaking, unless he depart from the subject, or use words of personal reflection.

Art. 8. The appellation brother, shall be used in our addresses.

Art. 9. No member shall be allowed to speak more than twice on the same subject, without leave from the Association, nor more than once, until all have had an opportunity of speaking.

Art. 10. No member shall be at liberty to absent himself, during the hours of business, without leave from the Moderator.

ART. 11. It shall be the duty of the Clerk, to keep a correct record of the proceedings of the Association, and submit the same to the correction of the Association, at the close of each sesssion; and to preserve a file of all proceedings of the Body.

ART. 12. It shall be the duty of the Treasurer, to receive all monies presented for Associational purposes, and pay them over by the order of the Body.

ART. 13. In case of motion to suspend any rule of this Association, a vote of two thirds shall be necessary.

ART. 14. The roll of delegates shall be called at the close of each session; and absentees without permission, shall be designated upon the minutes as such, without leave of the Moderator.

DECLARATION OF FAITH.

I. OF THE SCRIPTURES.

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

II. OF THE TRUE GOD.

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, Maker and Supreme Ruler of Heaven and Earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Spirit; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III. OF THE FALL OF MAN.

We believe that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defence or excuse.

IV. OF THE WAY OF SALVATION.

We believe that the salvation of sinners is wholly of grace; through the Mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon Him our nature, yet without sin; honored the Divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, He is now enthroned in Heaven; and uniting in His wonderful person the tenderest sympathies with divine perfections, He is every way qualified to be a suitable, a compas[illegible] an all-sufficient Savior.

V. OF JUSTIFICATION.

We believe that the great Gospel blessing which Christ secures to such as believe in Him is Justification; that Justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith His perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other spiritual blessing needful for time and eternity.

VI. OF THE FREENESS OF SALVATION.

We believe that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the Gospel; which rejection involves him in an aggravated condemnation.

VII. OF GRACE IN REGENERATION.

We believe that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with Divine truth, so as to secure our voluntary obedience to the Gospel; and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.

VIII. OF ELECTION.

We believe that election is Gods act of choice, or gracious purpose, according to which he calls, regenerates, sanctifies and saves sinners; that it is according to the foreknowledge of God the Father, through sanctification of the Spirit and belief of the truth, unto obedience and sprinkling of the blood of Jesus Christ; and that God from the begining, before the foundation of the world, chose His people in Christ, that they should be holy and without blame before him in love. Having predestinated them to the adoption of children by Jesus Christ to himself accordiug to the good pleasure of his will; that it comprehends all the means in connection with the end and is a most glorious display of God's soverign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting and promotes humility, thankfulness, and trust in God; that it encourages the use of means in the highest degree; is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence; and that we can only ascertain this by the reception of, and obedience to the Gospel of Jesus Christ.

IX. OF THE PERSEVERANCE OF THE SAINTS.

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept bv the power of God through faith unto salvation.

X. OF THE HARMONY OF THE LAW AND THE GOSPEL.

We believe that the Law of God is the eternal and unchangeable rule of His moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from a corrupt and depraved nature, to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible church.

XI. OF A GOSPEL CHURCH.

We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by His laws; and exercising the gifts, rights and privileges invested in them by His word; that its only scriptural officers are Bishops or Pastors, and Deacons, whose qualifications, claims and duties are defined in the Scriptures.

XII. OF BAPTISM AND THE LORD'S SUPPER.

We believe that Christian Baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Spirit; to show forth in a solemn and beautiful emblem, our faith in a buried and risen Savior, with its effect, in our death to sin and resurrection to a new life; that it is pre-reqisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceeded always by solemn self-examination.

XIII. OF THE CHRISTIAN SABBATH.

We believe that the first day of the week is the Lord's Day, or Christian Sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest that remaineth for the people of God.

XIV. OF CIVIL GOVERNMENT.

We believe that Civil Government is of Divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

XV. OF THE RIGHTEOUS AND THE WICKED.

We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem; while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse; and this distinction holds among men both in and after death.

XVI. OF THE WORLD TO COME.

We believe that the end of this world is approaching; that at the appointed time, Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgement will fix forever the final state of men in heaven or hell, on principles of righteousness.

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MINUTES.

THE Oxford Baptist Association commenced with the Clear Creek Church on Thursday the 28th of September, 1871.

The Introductory Sermon was preached by Elder R. G. Hewlett, Text John 9th chapter and 4th verse.

After a recess of one hour the delegates assembled in the house for business, and after singing, prayer was offered by the Moderator Elder W. Dupuy.

The letters from churches were read by Brethren James Nelson and R. G. Hewlett and the names of delegates enrolled, after which an election was held for officers of the Association for the ensuing year, (Elders Jas. Nelson and E. D. Miller acting as tellers) which resulted in the choice of Eld. W. Dupuy for Moderator, W. H. Carothers for Secretary and D. J. Burgess for Treasurer.

Petitionary letters were called for, when letters from Providence, Centre Hill and Pleasant Ridge churches were read and their delegates received, also right hand of fellowship extended after they had given satisfaction as to their being orthodox. Called for Correspondence from other bodies, when Eld. E. D. Miller was recognized as messenger from the Cold Water Association. A letter from Chickasaw Association was read and her messengers H. L. Finley and J. G. Wooten were recognized, and on motion, Elders A. A. Lomax, James Nelson and M. P. Lowrey were received as messengers from the Baptist State Convention. Ministers present and not members of our body were invited to seats with us and to participate in the business of the Association. Elders J. N. Acker and J. B. Gambrell accepted the invitation. Reports from delegates to corresponding bodies were called for. R. G. Hewlett and W. H. Carothers attended the meeting of the Southern Baptist Convention and were much gratified with their visit. A harmonious meeting was reported from the Chickasaw Association. No one attended the meetings of the Big Hatchie, Zion or Tippah Associations. A. J. Quinche attended the meeting of the Baptist State Convention and was much pleased and interested in the proceedings.

Appointed correspondence as follows: Chickasaw Association, R. G. Hewlett, T. R. Williams, W. S. Bunch, J. F. Jackson, W. R. Knight, A. J. Quinche and J. M. Gray. Cold Water Association, R. G. Hewlett, D. J. Burgess, A. W. Middleton, W. Dupuy. Yalobusha Association, T. R. Williams, Thos. B. Hunt, W. R. Bryant, W. Dupuy, A. W. Middleton, Z. A. McLeroy. Tippah Association, R. G. Hewlett, E. A. Barrey, A. J. Quinche, W. S. Bunch. Zion Association, R. G. Hewlett.

It was moved and carried that the morning session of the body begin at 9 o'clock A. M. and the evening session begin at 2 o'clock P. M. Eld. A. A. Lomax was invited to address the Association to-morrow morning at 11 o'clock, and present the claims of the Mississippi College. Elder James Nelson was invited to deliver an address at 2 o'clock to-morrow evening on the subject of Ministerial Education.

The pastor and deacons of the Clear Creek church were appointed a committee to arrange preaching during the session of the Association.

The committee appointed at our last meeting to report on Ministerial Education not being present, Eld. R. G. Hewlett was requested to submit a report on that subject.

On motion, adjourned until to-morrow morning at 9 o'clock. Prayer by Elder A. A. Lomax.

FRIDAY MORNING—9 O'CLOCK.

MET according to adjournment. Prayer by Eld. E. D. Miller. The 11th article of the constitution was changed according to the proposition offered at our last meeting, which was as follows This Association shall at its annual Meetings appoint an Executive Board composed of as many members as there shall be churches represented, with five additional members living in the same vicinity, any five of whom shall constitute a quorum.

The following query was submitted by the Providence Church, to wit; When a person joined the church in youth and was baptized and afterward found he was deceived and asked the church to exclude him. The Church did so, but the person afterwad meets with a change and desires again to be immersed is it right to immerse him or not, which upon motion was answered in the affirmative. The hour for Mr Jas. Nelson to address the association was changed from 2 oclock this evening to 10 o'clock this morning. The report on Ministerial Education was read and adopted. The association then adjourned and Elder A. A. Lomax addressed the audience and at the close of which a collection was taken up for the benefit of Mississippi College, amounting in pledges to $40 00, and in cash, $22 75.

EVENING SESSION.

On motion the Executive Board of the Association was authorized to receive and appropriate the funds raised within its bounds for Ministerial Education. Appointed C. Crosby, Jesse Humphries and A. W. Middleton a committee on finance. The Executive Board was granted further time to make out a report.

Appointed an Executive Board, as follows; From Bynum's creek church R. Fowler; Good Hope, Joab Payne; Bethany, H. E. Draper; Eureka, T. H. Lamb; Oxford, W. H. Carothers; Black Jack, B. M. Horne; Yellow Leaf, John Ferguson; Mount Gillead, R. M. Boydston; Yocona, J. W. Stokes; Clear Creek, R. G. Hewlett; Water Valley, J. M. Shaw; Pleasant Ridge, W. G. Higgenbotham; Providence, W. R. Bryant; Center Hill, T. W. Waldrop; Antioch, S. D. Johns; together with the following brethren from Clear Creek Church: D. J. Burgess, Henry Bunch, J. H. Burt, J. B. Hudson, and Z. A. McLeroy.

Appointed A. J. Quinche and R. Fowler to write a letter of correspondence. Called for reports of standing committees. The report on Foreign Missions was read, and pending the adoption, interesting addresses were made by Elder R. G. Hewlett, E. D. Miller, and A. A. Lomax, when a missionary hymn was sung and a collection taken up amounting to $17.70. The report was adopted. Adjourned until 9 o'clock to-morrow morning. Prayer by Elder M. P. Lowrey.

SATURDAY MORNING—9 O'CLOCK.

Met according to adjournment. Prayer was offered by Elder H. L. Findley. The committee on preaching reported Elder E. D. Miller to preach to-day at 11 o'clock; Elder H. L. Findley at 9½ o'clock to-morrow morning; Elder M. P. Lowrey at 11 o'clock to-morrow morning, and Elder J. B. Gambrell at 2 o'clock to-morrow evening. The report of the Executive Board was read and adopted.

Report on domestic missions was read, and pending the adoption the Association adjourned for preaching, and at the close of Brother Miller's sermon a collection was taken up for domestic missions, under the care of the Marion Board, amounting to $20.60.

EVENING SESSION.

Prayer by Elder J. J. Sawyer. Resumed the consideration of the report on domestic missions, which was adopted. Report on Sabbath schools was read and adopted. Report on Publications was read and adopted. Report of Finance committee was read and adopted.

Appointed standing committees as follows: On Domestic Missions, J. B. Barrey, J. N. Acker; Ministerial Education, R. G. Hewlett, T. R. Williams; Publications, H. W. Middleton, A. W. Middleton; Sabbath schools, J. H. Collins, J. J. Sawyer; Foreign Missions, A. J. Quinche, W. H. Carothers. The committee to write a letter of correspondence submitted the following, which was adopted: To the Bodies in correspondence with Oxford Association:

The Oxford Association has just closed its session. It was held with the Clear Creek Church, Lafayette county. Our Association is composed of fifteen churches. Three new ones joined at our present session. Our churches are generally in a prosperous condition. Some report large additions. During the past year there have been 122 baptized; 97 received by letter. Total membership of the churches composing the Association, 931. Our next session will be held with the Mount Gillead Church, seven miles southwest of Water Valley, commencing on Thursday before the first Sabbath in October, 1872. We have appointed corresponding messengers to your bodies. We cordially invite you to continue correspondence with us. A. J. QUINCHE, Chairman.

Appointed our next meeting with the Mount Gillead Church, seven miles southwest of Water Valley, commencing on Thursday before the first Sabbath in October, 1872. Appointed Elder J. H. Collins to preach an introductory sermon. The following resolutions were read and adopted, to-wit: *Resolved*, That a collection be taken up on Sabbath of our next meeting, at the close of the 11 o'clock exercises, for Associational purposes. *Resolved*. That the churches be requested, in their let-

ters addressed to the Associa io at its next session, to furnish Sabbath school statistics. *Resolved*, That the thanks of the Association are due to the members of the Clear Creek Church, and the citizens of the vicinity for their kindness and hospitality to the delegates during the present session.

Adopted the following standing order of business: 1st. Call for Petitionary Letters. 2d. Receive corresponding messengers. 3d. Receive reports of messengers to corresponding bodies. 4th. Appoint messengers to corresponding bodies. 5th. Miscellaneous Business. 6th. Appoint a Finance Committee. 7th. Receive the report of the Executive Board. 8th. Appoint Executive Board. 9th. Appoint a committee to write a corresponding letter. 10th. Receive the reports of standing committees. 11th. Receive Treasurer's report. 12th. Receive report of Finance Committee. 13th. Appoint standing committees. 14th. Receive the report of Committee on Correspondence. 15th Appoint delegates to the Southern and State Baptist conventions. 16th. Appoint the place for our next Associational meeting. 17th. Appoint a brother to preach an introductory sermon. 18th. Receive resolutions. 19th. Call and correct the roll. 20th. Call for the reading and correction of the minutes.

The following resolution was adopted: *Resolved*, That the clerk have as many copies of the minutes printed as the funds in his hands for that purpose will procure, and that the card of the Mississippi College be published on the cover of the same.

Adjourned to meet at the time and place above designated.

W. DUPUY, Moderator

W. H. CAROTHERS, Secretary.

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FOREIGN MISSIONS.

That it is the duty of the Church of Christ, as she has opportunity and ability, to extend the influence of the Redeemer's Kingdom to earth's remotest bounds, to send the Gospel to those who sit in darkness, "in the region of the shadow of death," can hardly be doubted by those who read the New Testament.

The Master says, "Go ye into all the world and preach the gospel to every creature;" go ye, therefore and teach all nations baptising them," &c., teaching them to observe all things whatsoever I have commanded you." And it is by the foolishness of Preaching that God saves them that believe. "He that calls upon the name of the Lord, shall be saved: but how shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" "And how shall they preach except they be sent?" "as it is written, how beautiful are the feet of them that preach the Gospel of Peace, that bring glad tidings of good things?". "So faith cometh by hearing, and hearing by the word of God."

The Master requires us to labor, and has told us that "the field is the world," and what is the condition to day of that field? Overgrown with briars and thistles.—Sunken in spiritual ignorance, superstition, idolatry and infidelity, and God in His providence in a most wonderful manner has recently opened the door of this field to us, and we are now invited to come up and take possession of the land for the Lord.—Nations that for more than a thousand years have been closed against the gospel, have recently had all obstructions of a legal character removed, and it is now the privilege of Christ's Ministers to enter and carry the word of eternal life, to nearly every nation on earth. The power of Romanism has been broken in the old world, that the Bible is now freely circulated, where for *many ceries* it has been a proscribed book. The Gospel is now preached in the head quarters of the man of sin, and the Bible read beneath the shadows of the Vatican. The Pope beholds these things, but is powerless to prevent them. What privileges and possibilities are ours? Surely we should make every haste to cultivate the field which has been so wonderfully opened to us.

In a letter from Brother Taylor of Rio Janeiro, dated August 2nd, he says, "God is wonderfully favoring us, will we as Baptists be true to our Redeemer, and to our faith, meeting the man of sin, and the giant infidelity of heathenism with the Sword of the Spirit? God is calling for every Baptist in the South to do his duty." I trust, that by the help of God, Southern Baptists will do their duty.

I close by appending a statement from Brother Taylor in reference to the work that has been, and is being done. He says:

"Never before have Southern Baptists had so much to encourage them in their Foreign Mission work. Their missions in Africa are enlarged. They now have in that great Empire, twelve stations and out stations, with thirty laborers. Twelve of these are from this country, including those under appointment, but who are yet here, and eighteen are natives. Seven churches have been formed, in connection with which more than three hundred and fifty have been baptised."

"The African Mission has been tested and has ten stations with twelve workers. We are earnestly entreated to increase our appointments."

"Our European Mission is wonderfully progressive. In less than a year we have put eight or ten Evangelists and Colporters work in Italy. In the city of Rome a Baptist church has been formed, and more than forty have been baptised. A school for the improvement of native preachers has been opened. Thirty thousand copies of portions of God's Word have been distributed. Calls are made in different parts of Italy for Baptist workers."

"On the banks of the Adriatic Sea, a church heretofore holding the truth excepting in regard to the ordinances, have all Baptists, and now have seventy-five communicants, with a Baptist Pastor."

"With these facts before us, what will we do? Vastly more must be contributed by our people if we are to follow the leading of providence. Our gifts must be doubled. The Board must be urged in the most proper way TO GO FORWARD. They must be sustained by the believing prayers of the Baptists, and by their cheerful and liberal gifts. With Faith in God and our work, we wait for the issue."

RESPECTFULLY, R. G. HEWLETT.

REPORT ON SUNDAY SCHOOLS.

The Sunday School is the glory and the blessing of our times. Though Eternity alone can reveal all the blessed results of this method of disseminating divine truth, yet we see enough of these results to thank God that we live in an age of Sunday Schools. Multiplied thousands of Christians attribute their conversion to lessons learned in the Sunday School. Multitudes, whom the voice of the preacher would never reach, and who would otherwise grow up in ignorance and vice, are thus brought under salutary religious instruction. The Sunday School is not only instrumental in enlarging the membership of the church; but it furnishes an extensive field of labor, in which every member may work. There is no better field for private individual effort. The preaching of the Gospel, by an ordained ministry, has been, is and ever will be, the most efficient agent in christianizing the world. Ministers in the pulpit can do many things which laymen can not do; but ministers, even if multiplied tenfold, cannot do the tenth part of the work that is to be done. "The harvest truly is plenteous but the laborers are few." In this *harvest* there is room for all, ministers and laymen, brethren and sisters, young and old. The Sunday School would be a great blessing to the church if its only result were to set the membership at work. A church in which the minister is the only *worker* cannot possess much spiritual power. The spiritual life of a church will be proportioned to the spiritual activity of its members. What better way is there of developing the graces of Christians than for them to instruct others in the way of salvation? Yet there is abundant evidence that many of our churches do not appreciate the Sunday School as an agency for increasing and developing the talent and graces of their members. Are there not churches within the bounds of this Association in which there are no Sunday Schools? Are there not others which maintain schools only during the summer months? Where is there a church the majority of whose members are engaged in the Sunday School.

Respectfully submitted,

A. J. QUINCHE, Chairman.

MINISTERIAL EDUCATION.

Education means instruction, therefore a report on Ministerial Education is of necessity a report on *the instruction* of the ministry. Taking this view of the subject your committee cannot see how any person can be opposed to educating ministers. While I would not by any means willingly say anything that would be calculated to disparage the earnest and valuable labors of ministers who are regarded as uneducated, or that would discourage them in their work of love. Yet your committee is decidedly of the opinion that the present surrounding circumstances are of such a character as to demand that every minister of Jesus be instructed to the greatest extent that his surrounding circumstances will permit; and I regard this subject as being second, in importance, to none of our *internal* operations. The ministry of Christ ever has been and ever will be, perhaps, a mixed ministry, and it is probably best that it should be so, and after all is done in the cause of ministerial education that can be done the larger number of our ministers will remain uneducated. But the circumstances of the present time certainly demand an educated leadership, to marshal the hosts of Jesus and lead them on to victory.

The facilities for acquiring education by ministers are perhaps superior to any that have existed in this country, at any previous time. And while we are truly rejoiced, that as a denomination we have many noble institutions of learning in different States, institutions well worthy the patronage of the denomination. Yet we feel a *special* interest in our own beloved institution at Clinton, Mississippi, and think that it at present presents facilities unsurpassed by any other to those who wish to prepare for the ministry, within the bounds of our own State. And we regard it as our duty as Baptists of Mississippi to do all we can by our patronage and otherwise to sustain and build it up, and make it a first class institution in every respect. Policy would dictate that we patronize our own *State* and *denominational* schools. Our interest as Baptists in the State of Mississippi demands this. If we look at those States where Baptists colleges have been maintained for years past, we may readily see that Baptists there have a predominancy and exert an influence that is not seen in other States. Therefore, if we, as Baptists, wish to build the denomination in this State, I know of no means better adapted to accomplish that purpose than to thoroughly educate our ministers and build up our own home institutions.

R. G. HEWLETT.

DOMESTIC MISSIONS.

Your committee on Domestic Missions beg leave to report: The Domestic Mission Board of the Southern Baptist Convention, located at Marion, Alabama, looks ultimately to the evangelization of all our Southern land. It has now about 134 missionaries at work in this inviting field. They baptized during the past year 882 converts. The Board expended during the same time $31,442.20, in sustaining its missionaries. Among the number in part or in whole were colored missionaries and Indians. These missionaries are occupying from the Potomac to the Rio Grande, and from the Ohio to the Gulf.

In Mississippi the pastors salaries at Vicksburg, Jackson, Oxford, Natchez, Holly Springs, and other points, were supplimented by the D. B. amounting to more than was contributed in the State for this great work. These centres of commercial influence and educational interest are vital to the healthy and vigorous condition of our denomination in the State. Oxford is now destitute. There is danger too of these other important points being abandoned. The Secretary of the Domestic Missionary Board appeals to every brother and sister to do something to set forward this work. Brethren, we should make it a subject of prayer to God, and conscience before God, that what we do may be done with the view to glorify the Master. As yet the Oxford Association has done but little. The work is great, the harvest white before us. Providence seems to point us to it as our legitimate field, will we enter and reap. This great question appeals to us as individuals and as an Association. "What will we do brethren."

Respectfully submitted,

A. W. MIDDLETON.

REPORT OF THE EXECUTIVE BOARD.

Your Executive Board would offer the following as their report: At a meeting of the Board soon after the adjournment of the last Association, it was agreed to offer Brother J. S. Collins the appointment as our missionary. But all our plans have to a great extent sadly miscarried. Three several appointments to collect the Board during the year, proved failures, and Brother Collins was unable to perform the service desired. He has however performed some missionary labor and reports ten baptisms, and eight restorations under his labors. We have agreed to pay him the balance due him for his services.

Respectfully,

R. G. HEWLETT, Chairman.

P. S.—The Chairman of your Executive Board reports $39 50, raised by him, from the Clear Creek and Yacona churches, during the past associational year, for the benefit of superannuated ministers, which amount was paid over to Elder John Middleton.

R. G. HEWLETT, Chairman.

PUBLICATIONS.

Your Committee on Publications is happy to be able to report that the arrangement effected between our State Convention, two years ago, and the editor of THE BAPTIST, securing one page in that paper as the organ of Mississippi Baptist, is still continued. And that our esteemed Brother, Dr. Lowrey, is still its efficient editor. We heartily recommend it as worthy the patronage of every Baptist in our Association and State

We also recommend heartily THE HOME AND FOREIGN JOURNAL. It is published at Richmond, Virginia, costs 50 cents a year. And also, KIND WORDS, THE CHILD'S DELIGHT. This is the best of its kind in our land. Ten copies and upwards cost only 25 cents per copy. It should be in every family in our Association.

Respectfully submitted,

J. J. SAWYER, Chairman.

REPORT OF THE FINANCE COMMITTEE.

This Amount sent up for Home Missions	$104 00
" " " " " Ministerial Education	20 00
" " " " " Associational Purposes	51 85
For Home Mission by Elder R. G. Hewlett	10 00
" " " " J. Watters	50
" " " " D. J. Burgess	5 00
" " " " Mrs. S. M. Burt	5 00
" " " " W. S. Bunch	5 00
	$201 35

RESPECTFULLY SUBMITTED;

C. CROSBY, Chairman.

STATISTICAL TABLE.

CHURCHES.	MESSENGERS FROM THE CHURCHES.	Baptised.	Rec'd by Letter.	Dism'd by Letter.	Restored.	Excluded.	Dead.	TOTAL.
Bynum's Creek.	W. W. Jolly. R Foster	...	...	2	...	...	1	41
Good Hope	A. W. Middleton, J. A. Thornton,	4	1	8	...	4	4	71
Bethany	J. J. Sawyer,	18	8	1	3	...	1	63
Eureka	E. A. Barrey,	2	2	6	...	...	1	17
Oxford	A. J. Quinche, W. H. Carothers, C. E. Butler	...	...	8	..	...	...	24
Antioch	S. Johns, J. Shankle, S. Eddins, M M. Wells,	6	8	28	...	...	1	107
Black Jack	B. M. Horne, T. J. Hale,	...	1	9	...	...	...	23
Yellow Leaf	Jesse Humphries, J M. Gooche W. S Knight,	...	1	2	...	...	3	63
Mount Gilliad	H. Shelton, A. R Hill,	11	8	2	...	1	1	57
Center Hill	T. H. Moore	...	...	...	...	...	...	13
Yocona	J. W. Stokes, T. R. Williams, Josiah Wilson	5	7	...	...	4	2	110
Clear Creek	R. G. Hewlett, J. B. Halcomb, D. J. Burgess	1	2	18	...	...	..	74
Water Valley	W. Dupuy, B. H. Collins, C. Crosby	26	24	13	1	7	...	165
Pleasant Ridge	J. W. Higgenbotham	25	30	1	...	...	...	68
Providence	Thomas V. Hurt, W. R. Bryant	24	5	1	1	...	...	38

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1	8	...	4	1	71
8	1	3	...	1	63
2	6	...	...	1	17
..	8	..	...	...	24
8	28	...	...	1	107
1	9	...	...	...	23
1	2	...	...	3	63
8	2	...	1	1	57
.	...	...	...	...	13
7	...	...	4	2	110
2	18	...	...	..	74
4	13	1	7	...	165
0	1	...	...	...	68
5	1	1	...	...	38